THE PACIFIC

A religious and family paper

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Bade Prof W F 25 Aug 03
Pacific Theological Sem

What I Ask.

I ASK not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet,

But pray that when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith.
In the unbottomed sea of doubt.

—*Phoebe Cary.*

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A bright boy, who had been taught the nature of strong drink, and promised ever to shun it, one day visited a rich uncle who was a teetotaler. He offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink and finally offered him the gift of a watch if he would drink. He declined, saying, "Please don't tempt me; if I keep a teetotaler I can some day buy a watch of my own, but if I drink and take your watch, I may later have to pawn it to get bread."—Temperance Cause.

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 20, 1902

Short Services in Demand.

A writer in one of our British exchanges asks this pertinent question: "Are not our church services as a rule much too long?" It continues in that connection: "The service at the City Temple on Thursday lasted less than an hour, on Sunday morning an hour and ten minutes. Yet there was not the slightest suggestion of haste or hurry. There was enough to satisfy every one. It is of no use to rail at people because they will not listen to long sermons. It is not a Christian duty to listen to long sermons. In ninety-nine cases out of a hundred sermons are long simply because the preacher has not taken the necessary pains to make them short by striking out everything that does not bear on his subject. I am sure that the ministers of all churches will have to consider very seriously the shortening of the services if they are to recover the people. One of the great reasons for the decline in church attendance is that the services are so tediously prolonged. But it ought to be far more difficult for a man to preach a short sermon than it is for him to preach a long sermon. The labor is shown in the purging out of all that is tedious, bombastic and superfluous."

We take it that the writer of these words is the noted Rev. Dr. Robertson W. Nicoll. What he says is usually worth attention. We recall here a remark made in our hearing a few years ago that the lopping off of the last five minutes of his Sunday morning sermon would have left a certain eminent minister in a certain pastorate five years longer than he was in it. His sermons were about forty minutes long. The minister who can hold a congregation in this country with a sermon longer than a half-hour has to be a remarkable man in the pulpit; and twenty-five minutes will usually be found more satisfactory than thirty. Yet, it is a fact that there are some sermons which cannot be preached in a half-hour. The stranger preacher sometimes thinks that he can, with more forbearance from the people, exceed this limit. But, in our opinion, it is best that it be in his own pulpit that a minister preach a long sermon. It ought to be only occasionally, and then his people, mindful of his usual "short-comings" before them, will forgive his "long-comings." We happen to know that his long sermons, when acting as a vacation supply, prevented an able minister on this coast in a not remote period in the past from being considered later for the pastorate of the church which he had supplied. A popular pastor hereabouts remarked about a year and a half ago that it was his intention to shorten his sermons from thirty minutes to twenty-five.

But the query arises, Why not shorten the other parts of the service? In many of our churches almost an hour is consumed before the sermon is entered upon. Perhaps in those in which there is a musical service somewhat elaborate but attractive and helpful and worshipful, it would not be possible to shorten these "other parts of the service" very much. But in all probability there is some room for improvements that would not detract from the worshipful character of the sanctuary service.

Today "the long prayer" is not so long as it once was. It has been a number of years since we heard here on the Pacific Coast a prayer as long as the sermon was, each taking twenty minutes; and that was considerably short of pulpit prayers as they were sometimes in earlier years in New England. Ministers have learned that it is possible to pray people into a devotional mood and then pray them out of it And so there has been marked improvement in this respect. But there are pulpits today, undoubtedly, in which there is room for improvement as to length of the prayers.

In one way not a few ministers can shorten somewhat the length of the services. This could be by a little more care in the preparation and presentation of the notices. Not infrequently have we seen five minutes consumed in this part when two would have sufficed. And often the Scripture portion can be shortened with marked benefit to the service.

But, whatever is done should be without indication of haste. It is better to have a service objectionably long than to have it unseemly.

The Broadway Tabernacle Tidings says concerning the Rev. Dr. Meredith: "His going from us has left many hearts sad, and he carries with him the love and best wishes of thousands."

Notes.

It is said that the exclamation, What a large number of men! falls frequently from the lips of strangers who attend the Broadway Tabernacle services in New York; and that the perplexing question, "Where are the men?" is never asked in the Tabernacle. The congregations at the temporary place of worship are nearly as large now as they were a year ago in the old building.

Agitation for a State license for elevator conductors has been started in Chicago. Under the proposed law no one under twenty-one years of age would be allowed to operate an elevator. At present boys of a tender age, who are unable to stand the physical strain of the long hours are often employed and it is said that accidents occur which would not occur otherwise. Several States have laws requiring such license.

The Federation of Churches and Christian Workers of Central California in session in this city this week, sent to Mrs. Hugh Price Hughes of London this telegram: "Your loss is the world's loss." It fittingly expresses the far-reaching loss in the death of the Rev. Hugh Price Hughes, one of England's most useful and most popular preachers. He passed on into the other world at the early age of fifty years, but he had done much and his influence will abide.

A Pacific Coast minister who spent several weeks in the East recently writes us as follows: "There are some places where the old, old story attracts the throng. Indeed I did not attend a single church service during my Eastern visit where the congregation was small. In the churches which I served in the past, I preached to congregations during this visit, that taxed the seating capacity of nearly every one of them. I found as deep an interest, and as intense a devotion as I have ever seen anywhere. The Gospel of Jesus Christ is still the power of God unto salvation to every one that believeth, and men have not ceased turning in faith to the Christ."

Clergymen by the name of Smith greatly abound in the city of Washington. Three of the leading Episcopal churches have rectors of that name. Three Methodist Episcopal pastors have that name. There are also three Catholic priests bearing it; one of these, however, spells his name "Smyth," and another "Schmidt." St. Thomas Episcopal church, of which the "Philadelphia Record" says Mrs. Phoebe Hearst is a member, has a rector, a curate, and an assistant curate, each of that name. Truly the Smiths are in evidence in Washington and elsewhere also. We are glad to have not a few of them as readers of The Pacific.

The following editorial note in the British Weekly, on Mr. Andrew Carnegie's recent address in that country is well worth quoting: "Perhaps our British complacency is in some measure broken down, but we are by no means sure. One of the most remarkable addresses ever delivered in this country was Mr. Andrew Carnegie's Rectorial address at St. Andrews last week, and it has attracted next to no notice from the London press. We wish we had space in which to discuss it adequately. Mr. Carnegie is a personage. A man who has risen from nothing to the summit of American finance is a man to be reckoned with. Mr. Carnegie is also a Scotchman, and a devout lover of his country. It is no pleasure to him to contemplate the decadence of Great Britain. He is anxious to say the best he can for our country, and yet the one thing to be noted in his address is his immense overpowering faith in America. In Canada and Australia Mr. Carnegie has no belief. The United States, he thinks, can sell its surplus to Canada cheaper than Canada can possibly produce. In Australia little has been done, and it need not be reckoned with at present. The American Union, on the other hand, has such resources, and is increasing so rapidly that nothing can stand against her. Britain's employers are wanting in energy and enterprise, and the employed think too much of how little they need do, and too little of how much they can do. Britain may maintain her present trade, but America will in the lifetime of many people hav a population equal to that of Europe today, excluding Russia. America is not an armed camp as Europe is. It is one united whole at peace with itself, and enjoys immunity from attack, while in machinery its position is far ahead of others. In the end Mr. Carnegie consoles the British people by suggesting that Britain should in her extremity turn her gaze longingly to her children across the sea. Britain may have an intellectual ascendency, and that is the great thing. Further, when her time of trouble comes she can cut down her drink bill, and her smoking bill. Of any possible difficulties in the way of American triumph, Mr. Carnegie betrays no consciousness. We should welcome with him a diminution in the drinking and gambling habits of our people, but such a diminution, if it is merely forced by poverty, is of small moral value. A population starved into doing without its luxuries, is not likely to remain in this country while America is open. It is noteworthy that Mr. Carnegie has absolutely no belief in our colonies, either in themselves or as a reinforcement to our country. That a man so shrewd, successful and experienced as Mr. Carnegie, and so well disposed towards Britain should have come reluctantly to the conclusion that for Britain there is no future, and for America there is the future of the world, is a fact of first-rate significance and we should like to see how he is to be answered." It should be noted that Mr. Carnegie is not the only person who talks in this manner to Great Britain. One of England's loyal sons, Mr. W. T. Stead, has said substantially the same Can they be answered? Is it not a fact that there are many things indicating that in a great American federation rests the future of theEnglish-speaking people? We too should like to see how Mr. Carnegie is to be answered; how the British people will attempt to answer him.

Acorns From Three Oaks.

Aloha.

Help Jee Gam.

Our Brother, Jee Gam, asks friends to send him a hundred dollars for a last payment on a little mission house near his old home in China. His boy feet have played about the spot. He himself has rested under the trees nearby where thousands may gather the leaves of the tree of life if we help him plant it there. We cannot endow libraries like Carnegie. Calls from all over the world come until our hearts get heavy. But this call is an easy one. A hundred silver dollars will buy a gold check for a golden gospel service. We all know this brother. We missed him at Petaluma. We remember how God led him as a boy into Dr. Mooar's family, and the Doctor's loving example led him to Jesus. Now he is a standing refutation of the low Coast estimate of the Chinaman. When the Supreme Judge in San Francisco

listens to his interpretation he believes it is correct. The cunning smuggler knows Jee Gam wont turn a hair's breadth from righteousness for a ship-load of opium. The poor girl-slaves, more sinned against than sinning, trust our brother's word which her owner cannot buy for her weight in gold. Character counts, and the Jesus man gives the Chinaman a good character. Because such a man asks their help to make a way for other men to be like him, we ought to help him.

Suspect it is Professor Mooar who has added $500 to the $100 Mrs. Mooar pledged. My little dollars burn to get fused into a lump with such consecrated money. Lend a hand, friends. Don't wait. Think of the little chapel on the green bluff, under the trees, on a main road where ten thousands pass daily and say where this week there's quite such a chance to have some of the King's coin count. Send with your dollar a request for some of our brother's modest little circulars, and scatter them until we hear that the gladsome news can go to China "Up and build the long-wished-for chapel." Aloha will go gladly to any reasonable distance and give a new missionary address, "Has America a Religion and a Civilization Worthy of Exportation," where an offering will be made for our heathen's chapel? I like to write the word brother for this man from Sinam. In the name of our Elder Brother!

I Had Rather Be Right Than Be President,

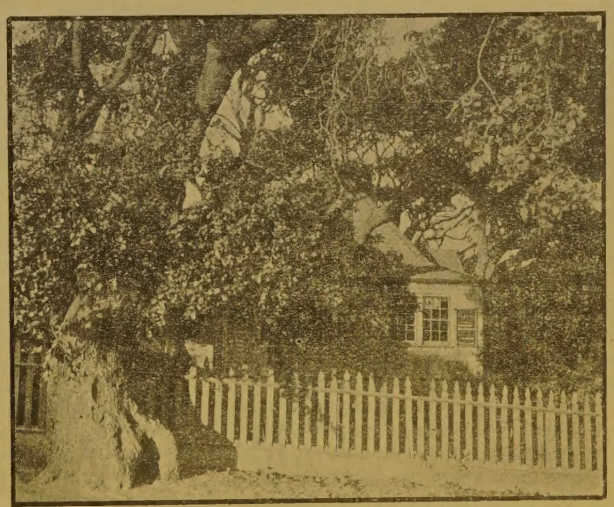
So said Henry Clay, the great Kentuckian. So acted the glorious Lincoln when he began his famous debate with Douglas. Getting to be Senator was a small matter compared with driving in some keen thoughts on human rights at a time when the public conscience began to show sensitiveness. There are some signs that the California conscience is not entirely seared on the Chinese question. It is wofully seamed. I marvel not so much that a generation of laborers, trained in the atmosphere of jealous curses on the unhappy Mongolians, rip out against them. But that good women, who could not turn a tramp away unfed, who can bear other foreigners, and even the poor Indian, will break out in tirade on the unoffensive Chinaman bewilders me. I always pray "Lay not this sin to their charge." And I pray too that sons of theirs may never meet the millions of stalwarts in China in bloody battle for supremacy. I've never looked into such fierce faces of huge men as the millions of China. They don't crouch down to foreigners there. Saucy hoodlums don't throw peanut shells or stones at China's men, nor pull their queues. A large manufacturer in San Francisco, not a dreamer, told me recently California could use ten hundred and twenty-five thousand Chinese laborers to advantage today. A native son, not a professing Christian, not a sentimentalist, volunteered the statement the other day that enough fruit had gone to waste in Santa Clara County alone to keep twenty thousand Chinamen employed. My village rush-light cannot blaze away on this question which will not settle until it is settled right. But I cannot see what right we have in China which they have not here. When I meet Him who died for all men I do not want to account for a vote on an action against brother men because they were yellow. That's all. "I'd rather be right than be President." But whether exclusionists or old-fashioned Americans who don't want the flag hauled down, or America to go back on her record as the asylum of the oppressed, let us all give a loving lift, and that at once, to our exceptional, our respected, and our beloved brother, Jee Gam.

A Comforting Savior.

Why is it that as we grow older, and long for life's quiet evening, the kisses of children, the confidence and love of noble animals, the fragrance of flowers, and the fellowship of congenial friends, some of us find ourselves in more controversies than ever. Can we justly be called cranks because we hate the American saloon? We see it destroying men who otherwise would be our noble citizens and useful friends. The sorrows of employers whose laborers are demoralized by drink fill our ears. Born fighters enjoy battle, but some of us yearn for peace if we do not need sacrifice purity to gain it. The war of clean citizenship against corruption embroils neighborhoods and keeps men sore with strife who would deeply and dearly love to be at peace with all mankind. Souls who would welcome arbitration as they do the sweet invitation of the Carpenter of Nazareth to His Communion table are held by a tyrannical Labor Union, or an arrogant boss, to unnatural and unnecessary strife. We wake up to heavy mornings with a sword in our hearts where we could be led by a strand or a string, if only our leader led us to counsel we could trust for strength and fairness. Well-beloved, "It is enough for the servant that he be as his master and the disciple as his Lord." "What I do thou knowest not now but thou shalt know hereafter." "Father, save me from this hour but for this cause came I unto this hour." "The fruit of righteousness shall be peace."

Oak Chapel.

Not a little has been heard of the Oak Chapel branch of the First Congregational Church of Oakland during recent years. The work was instituted in 1894 as a Sunday-school. A little later by a council of churches it became the "Oak Chapel Branch of the First Congregational Church of Oakland." And then, a few weeks ago, as already chronicled in The Pacific, a council was called again and the branch



was recognized as a separate Congregational church. It starts with 98 members, and with a most encouraging outlook.

Last Sunday morning it was the privilege of the present writer to attend services in the little oak embowered chapel, and it was good to be there. The pastor, the Rev. Miles B. Fisher, preached on the text: "If therefore ye have not been faithful in the unrighteous mammon (that is money), who will commit to your trust true riches?" Among other things, he said that he knew that they wanted a new and better building than they now have, and that there were

other things needful for their equipment, but these would come in due time; and first of all he would have them faithful to the marching orders of the Master when He said, "Go ye and disciple all nations." It was an impressive talk in the interest of foreign missions; and as we listened there came the thought that the church was being started aright; that it was being led to look beyond itself to the needs of others and thus would come blesedness and peace, for that way is the living way.

We give our readers a glimpse of the little chapel. May the new church always be as happy and prosperous as it has been and now is in the chapel under the oaks.

Blue Monday Papers.

BY W. H. G. TEMPLE D. D.

The Voice in Public Speech.

When the famous London preacher, Newman Hall, was asked to give in a few words the secret of pulpit success, he replied in effect, "A lofty theme, great earnestness in presentation, and a good voice." After a good deal of vacation and other listening, I feel quite safe in saying that the last named qualification is by all odds the least in evidence. If it were a matter of gift altogether, like gorgeous whiskers or a bald head, there would be no necessity of considering its acquirement. It would be a case of the visitation of divine providence. But we cannot fix the responsibility so definitely. Doubtless nature has played her part in the matter. Certain qualities of tone become hereditary. There are family voices as well as family noses. But for the most part the resultant voice of a lifetime is the outcome of neglect or cultivation. Some singers are so richly endowed to begin with that, like a naturally rich loam, their voice produces wonderful tones with very little effort. On the other hand some, who have but small capital in this respect to commence on, have by assiduous care and determined practice accomplished marvels. A favored few in all departments of life seem to get along, and even to win prominence without hard work; but they are so few that the world can profit by their success. It is after all incessant watchfulnes and industry that win the honors for the vast majority of the envied ones of earth.

If a man, then, have a poor speaking voice, the chances are that he is largely to blame for it. The trouble is not so much in his possessing it, as in his being apparently well satisfied with his possession. Now, to a public speaker, and especially to a preacher, the voice is a most important part of the impression made A harsh voice will soon take all the poetry or pathos out of a fine thought, while a clear, ringing, resonant voice will put power into an otherwise rather tame statement. Yet, knowing this to be true, otherwise sensible men go on training their minds and neglecting their vocal chords, and so build air castles of success as speakers only to knock them down later on in practice. What reason can an intelligent man give for producing what is called a throaty tone? It is vicious in its effect on the audience, and more vicious still in its reflex influence on the speaker. It is caused by undue contraction of the larynx, and is sure to result in "cobwebs" in the throat. The surface of the larynx becomes inflamed, then slightly thickened. Then good-bye to all clearness. This is sometimes called "ministers' sore throat." It is but the effect of ignorance in producing the tone. In singers this is so exceedingly offensive that even people of dull ears cannot endure it. Why should it be tolerated in speakers? A little effort, even without elocutionary training, would soon overcome the difficulty.

Then, the nasal voice. This is supposed to flourish prolifically in the State of Connecticut, the home of the genuine Yankee. This is a mistake. It grows on all soils, and affects all parts of the country. While it does not arouse such opposition as the other, it nevertheless is a manifest defect. It is not unconquerable. It remains uncorrected because it is generally unperceived on the part of its victim. It takes years of confidential friendship to brace a man's courage up to tell his intimate companion even his vocal faults. By the time he is ready, the victim is so committed to the wrong method that he cannot see his own defects, and therefore takes little or no interest in their correction.

There are other unlovely voices—for instance, the very deep bass voice, as though its possessor imagined he was the trombone in a brass band; the heady voice, which becomes almost a falsetto on the slightest effort; the monotonous voice, which, like the prairies in the Middle West, has no rises and falls in it; and the undulating voice that climbs and suddenly, at the end of a sentence, plunges into some fathomless abyss, much to the amusement of the auditors; and scores of other variations, which will easily suggest themselves to an ordinarily observing hearer. But enough.

Here is my point: Why should young men graduating from colleges and theological seminaries, and expecting to be public speakers, be allowed to go to their chosen calling handicapped—perhaps, I had better say, mouthicapped—in this manner, when a fair amount of prevention and self-culture might save considerable failure and consequent mortification afterward? Is it replied that great preachers have not always had good voices? It must be admitted that some have succeeded who, in this respect, have been miserably equipped. Phillips Brooks had no voice at all. His words tumbled with marvellous rapidity off his tongue-tip; but that was not the reason why they could not be heard. It was lack of vocal power behind them that failed to carry. They were made entirely of head tones, such as one uses in ordinary conversation, and fell not far from the pulpit spent in force. Talmage had a voice harsh and guttural in its make-up. It was made for a vast crowd. It always carried well. It was well-fitted to the man who uttered it. His themes demanded a trumpet-blast, and they generally got it. I knew a young minister in the East, of fine mind, bright imagination, warm, earnest nature, whose one defect was that every word fell from his lips like the shock of a thunderbolt. He had no conception of modulation. If one sat within ordinary distance of him, his ears tingled and his head ached for some time after the service was over, so violently did this preacher bestorm his hearers. Any one of these would have been a greater power still, had he known a little more about that wonderful instrument, the human voice, and had he cultivated its powers of expression and repression more carefully. The same voice that can hurl his ringing, metallic tones to the farthest end of an auditorium that will hold ten thousand people, so that the last man can hear every word, and do this for an hour or so without hoarsing, because it is being used wisely, ought to be capable of the gentlest whisper and the most liquid intonations. John the Baptist gave utterance to far more than appears on the surface, when he disclaimed the Messiaship and confessed, "I am the voice."

Seattle.

Book Reviews.

"The Wonderful Teacher." By Rev. David James Burrell, D.D. The purpose of this very excellent book by Dr. Burrell is to set forth the teachings of Jesus. It pictures the Wonderful Teacher and then treats topically his fundamental doctrines, practical ethics, etc. As fundamentals, Christ's doctrines of God, of man, and of himself as God-man, are set forth. Then, under "The Kingdom and Its Factors," the author considers The Kingdom, The Church, The Scriptures, The Holy Ghost, The Individual. Under "Ethics," he treats of The Moral Law, The Ceremonial Law, The Home The Labor Problem, Civil Government, Missions, Wealth, The Sabbath, Common Honesty, Temperance, Prayer, The Work of God. Under "Last Things," he considers Maranatha, The Resurrection, The Day of Judgment, The Future Life. Dr. Burrell is one of the ablest and most popular preachers in New York. He lays great stress on the personal Christ and inspiring practical Christianity. This is a book that we can commend heartily to both minister and laymen—to all who care to know what Jesus taught. Dr. Burrell is a careful, thoughtful interpreter and a safe guide. The persons who pursue this study will say with the author at the close: "We have reached the end of our topical survey, of the teachings of Jesus, and are more than ever filled with amazement at the vast reach and power of his words. Truly, never man spake like this Man. How few and brief were his discourses; yet they have to do with every truth and precept in the circumference of human life. And with respect to every doctrine and every principle in ethics, his teaching is practically exhaustive. We sit at his feet as reverent truth-seekers, willing to hear and to obey." [F. H. Revell Co., Chicago and New York; pp. 337; $1.20 net.]

"Old Time Student Volunteers." By H. Clay Trumbull. This is a volume of missionary sketches and memories of exceeding interest. All who are considered were in the missionary work at least a half a century ago. Among them may be named: Samuel Nott, Adoniram Judson, Dr. John Scudder, Hiram Bingham, Hiram Bingham, Jr., Robert Moffatt, Wm. Goodell, H. J. Van Lennep, Cyrus Hamlin, Wm. Speer, Isaac G. Bliss, Dr. Wm. M. Thomson and Luther H. Gulick. In all there are sketches and memories of thirty-six. It has been well said: "One cannot study this array of heroes without being impressed with a sense of bigness in the missionary character as well as in the results of missionary labors. The world that regards the missionary simply as a missionary teacher needs to know how much commerce, science, scholarship, literature, and in fact many of our comforts of life owe to the comprehensive service of these noble heroes of the nineteenth century." The articles are brief, of course, but all who have become acquainted with Dr. Trumbull as a writer, through the Sunday-school Times and elsewhere, will know without our warrant that they are of interest and value. In the article concerning Judson, Dr. Trumbull tells of a time when as a boy he recognized the noted missionary as he stopped at a railroad station once on his way from Boston to Philadelphia. He recognized him from his pictures. Not venturing to speak to him, he ran to the house of the Baptist minister to inform him and the minister went at once to the station to pay his respects to the illustrious Christian hero. Dr. Trumbull says: "I stood during this interview at a little distance from the two and watched the face of the good and great man while he talked with his fellow-disciple of his Master and his mission. All the while his face glowed with the light of his theme. The sight of that countenance was an inspiration and a blessing to me. I have never forgotten it. I never can forget it. In his face were the signs of the many battles through which he had passed and of the spirit in which he had been a victor through all; and under all and in all there was a spiritual uplook, showing that he had endured as seeing him who is invisible. It was the look of Michael Angelo's David, with his sling across his shoulder, ready to meet the grim giant of Gath, and doubting not that he should overcome in the combat in the name of him for whom he stood a champion. [F. H. Revell Co., Chicago and New York; pp. 281; $1 net.]

"Down in Water Street." By Samuel H. Hadley. A sequel to the life of Jerry McAuley. So interesting did we find this story of sixteen years' life and work in Water Street Mission, New York, that we read more than half of its 242 pages at one sitting. Mr. Hadley was rescued by Jerry McAuley and has carried on the work of the mission since the death of the latter in 1884. He is a lineal descendant of Jonathan Edwards. Up to the time he was eighteen years old there was nothing to indicate that he would ever become a drunkard. His early home was a Christian home. Neither whisky nor tobacco invaded its sacred precincts. His mother taught him of the curse of drink, and often she would caress him and say, "My darling boy, you will never drink, will you?' And as he would look into her lovely face he would say, "No, mother, I will never drink." But in his eighteenth year a prominent business man, coming home very drunk, met him in the road, and after long entreaty, persuaded him to drink from his bottle. Within ten minutes it seemed to him that he had been taken possession of by demons. He went rapidly downward. We pass his terrible experiences in delirium tremens, etc., and note his conversion, or the sequel of it rather, in Water Street Mission. We quote his words: "From that moment until now I have never wanted a drop of whisky, and I have never seen money enough to make me take one. The precious touch of Jesus' cleaning blood in my soul took from my stomach, my brain, my blood and my imagination, the hell-born desire for whisky. I promised God that if he would take me from the bondage of strong drink, I would work for him the rest of my life. He has done his part, and I am trying to do mine. One other thing has never ceased to be a wonder. I was so addicted to profanity that I would swear in my sleep. I could not speak ten consecutive words without an oath. The form or thought of an oath has never presented itself to me since. The wonderful mystery of God's love for sinners has never ceased to excite the most lively emotions in my breast, and has never become on old story. How the precious, pure and spotless Savior could stoop down and bear away my drunkenness and delirium tremens, to this day fills my soul with the tenderest gratitude." Then follows an account of the great work carried on for more than sixteen years by Mr. Hadley, in which are set forth experiences most remarkable. Showing all in all that the gospel is indeed the power of God unto salvation, the book is an inspiring one. The opening chapters sketch the life and work of Jerry McAuley. [F. H. Revell Co., Chicago; $1 net.]

"Missionary Principles and Practices." By Robert E. Speer. Throughout this is an admirable discussion of Christian missions and of some criticisms upon them. Christianity is set forth as the sufficient religion, and the only sufficient one; its sacred book is declared and shown to be of a class wholly above the books of the ethnic religions. "No other book is to be mentioned in the same breath with it." The author recognizes all the good there is in the ethnic religions, but shows at the same time that they are seamed with evil and unholiness, while "Christianity challenges the world to point to one defect in her.' "The primary business of the missionary is said to be a religious business. "Missions are the product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. The New Testament is falsehood and delusion, if there is not in the Christian the power of a supernatural life which is absent from the non-Christian. It is to give men that life that the church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work because the life of Christ planted in men cannot be restrained from producing such results." The obligation of missionary effort is emphasized as follows: "In common honesty, the man who does not feel constrained to spread abroad the knowledge of Christ among mankind should surrender Christ wholly." "No soul can honorably claim His power in his behalf who proposes when he has secured it, to let the rest of mankind struggle on without the Savior whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone." And it is said that " a revival of simple, square-footed integity is the real missionary need of our time and of all times." This book in the hands of the people would arouse the derelict and inspire afresh every believer in and supporter of foreign missions. It treats of the need of the non-Christian world, tells of the aim of Christian missions and what missionaries are trying to do, describes the kind of persons who are needed in the foreign field, treats of missions and the spiritual life and of missonaries and ther rights. Criticisms of missions and missionaries have apt and extensive answers and it is shown that missionary work in China and elsewhere has been worth while. It was Mr. Speers' privilege a few years ago to make an extended tour among the mssions in Asia, and he gives at considerable length his impressions of the work there. Concluding chapters are devoted to the privilege and the duty of missionary effort. Mr. Speer came into prominence in the Student Volunteer Movement. Now, he is one of the secretaries of the Presbyterian Board of Foreign Missions, the youngest man ever appointed to such a position. His book points out the way to the world's evangelization, and ultimately to its Christianization. [F. H. Revell Co., Chicago, New York and Toronto; pp. 552; $1.50 net.]

The First Congregational church of San Diego is about to extend a call to the Rev. Dr. F. J. Loba of Evanston, Illinois. The San Diego Union says: "It is not known that Dr. Loba would accept a call from this church, but it is understood that he feels the necessity of moving to Southern California on account of his wife's health and the First church of this city is very desirous of securing him if such a thing be possible."

The Enduement of Power.

A Sermon by the Rev. F. B. Perkins.

Acts i: 8—"But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

That was what the disciples of Jesus wanted—power. With this all their dreams of national restoration were associated. And when Jesus came and unfolded to them his prophecy of the kingdom of heaven, their ambition simply took on a more distinctly personal shape. As his attendants they themselves had risen in importance. The power which they had hitherto thought of as national, appealed to them now as a prize which they might gain. That seems to be the significance of Peter's inquiry, "Lo, we have left all and followed thee; what shall we have therefore?" It was the point of ambition for the two sons of Zebedee desiring to sit on the right hand and on the left hand of Jesus in his kingdom; and so, in repeated instances, in which they disputed among themselves as to relative dignities.

The Desire Instinctive and Universal.

Now the trouble in their case was, not in the desire for power, for that is a natural instinct. All men have it. There is universal assent to the sentiment which Milton puts into the mouth of Satan: "To be weak is to be miserable, doing or suffering."

More than this religion finds here one of its main supports. Men worship their ideal of power:

> "In every age in every clime adored,
> By Saint, by savage, and by sage
> Jehovah, Jove, or Lord."

Personality indeed may be denied, while yet, out of liberty, law, or coarse materialistic success the heart constructs a divinity before which it bows in real though misdirected homage.

Biblical Recognition of the Fact.

The craving is constantly appealed to in our Scriptures. Not only the Old but the New Testament accords it this honor. It is the characteristic idea in the theology of the Apostle Paul. The word itself occurs over three hundred times in his writings. God was to him pre-eminently a God of power, and his gospel "the power of God unto salvation." Such phrases as these abound: "Be strong and of good courage"; "Quit you like men"; "Strong in the Lord and in the power of his might." In this spirit he encourages his Roman converts to anticipate "glory and honor and incorruption" as the goal of their Christian life. For this cause he says he "bowed his knees unto the Father," that they might be strengthened with power through his spirit in the inward man, so being made strong to apprehend the immeasurable love of Christ being filled unto all the fullness of God. And our Lord Jesus himself, the very highest authority, encouraged his disciples by the promise that when he should come in the glory of the Father they also should sit upon twelve thrones, judging the twelve tribes of Israel."

The trouble with the the disciples thus evidently was, not their ambition to be great and powerful, but rather that their ambition was not high enough and pure enough. It rested upon ignoble objects. They had much of the same spirit which today makes people envious of those occupying higher stations in life than themselves; which makes them covetous of wealth or office or social distinction, not for the

good they might thus be enabled to do, but for the honor, the ease or the other advantage thereby conferred upon themselves. And the work of the Lord Jesus was precisely this, not to render them less ambitious of power, but more so, by showing them how grand an aim it may be and how possible of human attainment.

Power and Powers.

There is a difference between power and powers. Observe this point. The idea of power is simple and unalterable, always the same. It means the ability to do something. It is the same, so far, in things and in persons, in men and in God. The idea of powers, on the contrary, is manifold and various. When, for instance, we talk of the power of a steam engine, or of a horse, or of a pugilist, or of a great general, we have the single common idea of their effecting something; but when we refer to their powers, at once the greatest differences and unlikeness come into mind. We open our newspapers, for instance, and read the advertisements of companies which are prepared to furnish "power" to corporations or districts. We pass a building with this legend upon it, "For rent, with power." We observe the tall poles strung with wires along our roadways, and are told that the Electric Power Company uses them for the transmission and distribution of electricity to cities and towns along their line, from the Blue Lakes to San Francisco Bay. The one power, however, is manifest in many different powers—the turning of great wheels far up in the Sierras by falling water, the lighting of cities, the moving of cars upon tramways, or of carriages along our roads, the warming of houses, the cooking of food and other new applications every day. But whether power or powers, the essence or its manifestations, the term always implies, as already said, an end in view, something to be accomplished. In the attempt to define it, we always are under the necessity of referring to some practical achievement. The power of a steam engine, for instance, is—what? of a prize-fighter? of a teacher? of a physician? The answer must differ in every case but in all it turns on something effected in the particular sphere of activity.

And so we come to the further fact that power ultimately resides in persons, not in things. The battleship "Ohio" is nothing but an inert mass of metal, save for the mind of its builders behind it, shaping, adjusting, collecting and directing the powers of its component parts. Every single power is thus the development of mind energized by will. Its explanation is personal, not mechanical.

One step more and we reach the supreme truth: "Power belongeth unto God." "Of him and through him and to him are all things." His personal will is the sole original fountain, out of which streams flow forth, taking on different names, appearing under different aspects and accomplishing results—here through unintelligent forces, and there through the intervention of mind—as unlike as the fall of a sparrow, and the worship of an archangel. Earthly governments, too, are ordained of God; rulers bear sway ultimately only by his authority. Infinitely varied powers, but, back of all, one energizing power.

Christ's Promise—Power.

Now we may note that the distinctive promise of the Lord Jesus was that his disciples should receive power, and not certain specific powers. It was a gift which should come to them undivided, the same to all; given to them that they might accomplish what they were set to do. The specific powers, however, in which it was manifested depended upon their specific offices—many and varied, therefore. Not all, for example, could address the men of Parthia and other foreign countries in their own tongues on the day of Pentecost; not all could work miracles; not all were capable of persuasive speech; not all were distinguished by a victorious faith, but all could do something. They were all, therefore, men of power, and each in their own department men of powers.

Now this power Jesus promises them in the words we are considering should become their enduement "when the Holy Spirit had come upon them." The energy fitting them for the most honorable and responsible service, he thus implies, would come to them as the specific gift of the "Comforter," whom the Father would send in the name of Jesus. The wonders of Pentecost are thus traced by St. Peter to the exalted Jesus, who, having received of the Father the promise of the Holy Spirit, had poured forth what was then seen and heard. And this is precisely the significance of St. Paul's words to the Corinthians. "There are," he says, "diversities of gifts, such as wisdom, knowledge, faith, miracle working, healing, prophecy, and the like. But all these worketh the one and the same Spirit dividing to each one severally, even as he will."

We accept this testimony as the truth for our times as well as for that of the apostles. Within what we term the sphere of nature we recognize the presence of this mysterious Lord. Not only uninstructed minds do this; our men of science also, and very much in proportion to their truly scientific spirit and attainment, feel the pressure of a personal hand upon all cosmic forces. We hear the voice of one Almighty Spirit giving laws instinct with energy, and nature's harmony becomes also nature's song; "The Hand that made us is divine." He who of old said, "Let there be light" is none other than He who "hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." He, too, it is who helpeth our infirmities, teaching, guiding and comforting us. Without His enkindling life, the most perfect endowments are but as machinery without an engine to drive it, or fire to generate steam.

For What This Gift of Power.

Let us observe also the specific end which this enduement of power was intended then and now to subserve. "Ye shall be my witnesses," are the words of the enabling act. This is a significant addition. For it is a tremendous equipment with which the people of God are prepared for their tasks. They are clothed with the panoply of God; they wield the might of the indwelling spirit of God. Such preparation implies responsibilities correspondingly great; for God, though generous, is not lavish of His stores. It is pertinent, therefore, to inquire what there is in this testimony for Jesus which demands such an equipment.

(1.) In the first place it is the testimony of a cured man for his physician, such service as the blind and the lame and the sick and the demoniac rendered Jesus. It rests upon facts. It is a saved man's testimony: "His blood can make the foulest clean, His blood availed for me." A tremendous fact as we can understand. Angels could not wield this power. Other powers they do possess, drawn from the same energizing Spirit, but only they can serve the Master thus, who as ransomed sinners can "tell to all around what a dear Savior they have found."

(2) It is a testimony, too, to the vast reach of re-

deeming love, the completeness of the salvation provided. Whoever can speak of this only in its initial stage, as mere forgiveness, has not begun to realize his office as a witness. To fulfill this effectively, he must "know Christ" in the full "power of his resurrection"; the heights and depths, the length and breadth of that love which passeth knowledge. So you may recall that the writer of the Epistle to the Hebrews urges his readers to leave these first principles of their faith and go on to the larger truths.

(3) More than this, Christ's witnesses must serve as his representatives; so standing for him, as to make upon the world the same impression of reality as to all for which He stood, which he himself made during his three and thirty years of earthly life; such an impression as would justify the answer once made by a boy to the question, Where is Jesus Christ today?—"Right down this street, sir, to the second corner, and down the lane to the little cottage at the end." A poor but godly man lived there, and that was the impression which his daily living made upon others; he was "the body of Christ" to them.

(4) But such a witnessing to Jesus as a living present personality is a service full of difficulty. The arch adversary will oppose it; the temper of the world is all against it; each witness' own heart will often interpose obstacles. Read the acts and the letters of the Apostles; go over the roll-call of the worthies who are cited by the author of the epistle of the Hebrews, and see what witnessing for Jesus meant then. Or consult the annals of our own time—the story of our martyred missionaries in China; or instances of faithful Christian living in the face of daily persecution or trial—the clear-eyed vision of spiritual realities, the positiveness and boldness of their faith, above all, the winsome tenderness of their Christ inspired love. Indeed you will not have to go outside this community, or the list of your own acquaintances to become convinced that the martyr age is not past nor the demand for an heroic faith.

(5) Consider, moreover, the end of all this witnessing office, namely, persuading other hearts and bringing other lives into subjection to Jesus. Peter's defence of his Master was not complete until he had emphatically declared that whosoever should call upon the name of the Lord should be saved; nor even so until he had actually induced his hearers to save themselves from that crooked generation. It is the same with us, dear friends, in our relations to our risen Lord and to the world he came to save. Your work in this community is not merely testifying, but actually and effectively persuading men to be reconciled to God—not merely trying to do it, but doing it. That was and is the witnessing office of Christian disciples, and corresponding to this is the enduement of power by the Holy Spirit. Not new and unusual powers of miracle working were what the promise of the Father held chiefly in its embrace. All these external wonders were but, as John Foster happily put it, God's ringing of the great bell of the universe to call attention to his sermon. The real power was lodged in that illuminated understanding of the Scriptures which Peter and his fellow apostles displayed; not the curious knowledge of the times and seasons which the Father had put in his own power, which had been one of the objects of their petty ambition, but an insight into the great truths of redemption, a joyful experience of Christ's saving grace and the power to speak out and live out the gospel in the midst of a gainsaying world. That is what I specially find in the records of those days. And if his companions were moved by the same spirit which Peter showed in his address, then I do not wonder that three thousand souls were added in a single day. And when I follow on through the eventful days succeeding and mark the growth of Christian character and the sweetness of Christian living, and how the Lord added daily to their number of those that were being saved, then I cannot doubt that this and not the ability to speak in foreign tongues or perform other miraculous feats was the true gift of Pentecost. John Knox was possessed of the same spirit when in transport of Christlike faith he prayed, "Oh, God, give me Scotland or I die." And God gave him his heart's desire.

And marking this, I am joyfully assured not only of the supreme importance of this enduement of power to the twentieth century, but of its availability also. My heart leaps at the conviction that, incomparably, the greatest boon of Pentecost was intended to be the heritage of all time. The witnessing power is in the church today—all of it; and it may be in all its benignest forms your possession in behalf of the surrounding community. The power is here, dear friends. Its development is only a matter of preparedness.

That is what our times are chiefly lacking in; not mere regenerating and converting power, though that seems held in abeyance, but that which shall make of the whole church witnesses of Jesus wielding the power of the Holy Spirit. Machinery we have in abundance. Pure aspirations also are ours. It is not hypocrisy when we sing, "We long to see thy churches full." But the living energy which can bear down all before it and make a way for the Lord in the hearts of the people—this is not here. Why this clog upon the chariot wheels of the redeeming Lord? Does the fault lie in prayerlessness? Is there a lack of the spirit of simple obedience, of that perfect consecration which waits with listening ear for the directing word? Would heartsearching disclose anything in your lives, or mine, likely to retard the blessing? Of this certainly we may be assured that the Lord is not at fault. The gift of power through the Holy Spirit is as available, and as immediately ready, for us, as for the disciples of old on the day of Pentecost. Only unpreparedness on our part delays it. So let our prayer ascend.

"Come, Lord, come Wisdom, Love and Power,
Open our ears to hear;
Let us not miss the accepted hour;
Save, Lord, by love or fear."

Woman's Board of Missions for the Pacific

Quarterly Meeting.

The next quarterly meeting of the Woman's Board of Missions for the Pacific will be held in the Second Congregational church, corner of Tenth and Peralta streets, Oakland, on Wednesday, December 3. To reach the church from Narrow Gauge depot, take Twelfth street cars to Peralta, walk two blocks south to Tenth; by Broad Gauge, get off at Centre street, walk two blocks west to Peralta, three blocks north to Tenth. There will be sessions at eleven, and at quarter past one.

In addition to the regular reports, there will be one of the Alameda County Christian Endeavor Union Rally, and a short one of the trip of your president to Washington and Oregon.

Rev. Walter Frear will give us the latest news about the Micronesian Mission, about which we have heard such disquieting reports. Mrs. Wm. H. Scudder will tell us "How to Make a Misionary Society a Success."

Park church, Berkeley, has enthusiastic, well-attended, popular missionary meetings, and last year contributed double the amount asked of it; and so, having demonstrated the proposition, surely Mrs. Scudder is able to direct us how to "go and do likewise."

Mrs. C. B. Bradley has kindly consented to share with us some of the knowledge gained during her recent tour abroad, and will enable us to see the "Women of Some of the Countries of Europe." Will she tell us we are more favored than they—or less?

In addition to the program, we hope to have our first "Traveling Library" on exhibition; do you not want to see and hear about it? A most cordial invitation is extended to all the women of all our churches.

Mrs. A. P. Peck.

The set of missionary maps belonging to this society, which were lost, have been found, and are now in the care of our Secretary of Literature. Any auxiliary desiring to use them will please communicate with Mrs. H. R. Jones, 810 12th street, Oakland.

The Sunday-School.

BY REV. W. H. SCUDDER.

Gideon and the Three Hundred—Judges vii; 1-8; 16-21

Lesson 9. Nov. 30, 1902.

The whole story of Gideon needs careful restudy on the part of any teacher who thinks he has the narrative already in his mind. It is so interesting as well as important that it will be time well spent. The conditions of Israel as a nation, the history of the Midianites, their connection with Israel as descendants of Abraham, as related through Jethro to the great law-giver, Moses, and the present ascendency which brought the events under Gideon's leadership, must necessarily form the groundwork for the truths to be impressed upon the scholar. Supposing that this has been done, we may learn some inspiring lessons for ourselves and those who look to us for instruction.

1. The call of Gideon is significant.

(a) He was of a family who had either forgotten Jehovah, or had substituted the Baal worship for that of Israel's God. In either event the family religion was idolatrous in character. The call of Gideon was therefore a summons to this young man to step out from his father's religious methods and beliefs, and take his stand courageously for God. Such a call was given to Abraham, to Jethro, to Israel on Mt. Carmel by Elijah, and it is a call given to all of us in this respect—it is a call to come out on God's side, to espouse his cause, to strengthen his work by our individual allegiance. That requires courage.

(b) The call was for a great purpose.

Gideon was to act as deliverer, emancipator, of Israel. In this respect he resembles all those heroes who help the human race towards something loftier than it is in its present situation. William, the Silent, Garibaldi, Lincoln—all received such a call, and obeyed it, with results that we should never tire of repeating. The same is narrowly true of each person. No boy or girl, man or woman, is called simply for his own salvation; the very substance of the gospel is "Become a deliverer, when you have been saved yourself." The world is full of Midianites yet, and the great purpose of God is to emancipate men from their inroads and onslaughts—through us. "None of us liveth unto himself, and no man dieth unto himself."

(c) The call was divinely attested.

It began most naturally. Gideon was threshing wheat when it came, not in a religious service, reminding us of the disciples' call when they were mending their nets. But the circumstances made Gideon think. Why should he be treshing wheat in a wine press? The proper place for that sort of work was on the threshing floor. Yes, but threshing floors were in the open, and Midianites had keen sight and wicked intentions, so, to save enough food for his family, this stout young man had to take his wheat to the hidden wine press. From that fact, the natural question was, Why Israel should have come into such a forlorn situation, and the answer came as in chapter vi: 1. They "did that which was evil in the sight of the Lord; and the Lord delivered them into the hands of Midian." To a spirit like Gideon's that was a sufficient spur to try and get back into right conditions for prosperity. To aid these glimmerings toward the full light, a prophet appeared (i: 7-10), then the angel of the Lord visited him, and finally the sign of the fleece wet one night when all the ground about was dry, and reversed the following night, gave continued attestation that the call was of God. We shall not go far wrong to seek just such tests for those incentives which determine our lives. They may not come just as Gideon's did, but they are sure to come, if we earnestly seek for them from God.

2. God's service is strenuous.

The first influence of this story, especially that portion used as the lesson text, is to rouse us to activity. Every boy wishes he could get a lamp, a pitcher, a horn (just the things boys dote on for warfare!' and go on a night expedition against the enemy. And the narrative is intended to react upon the soul through the military imagination of the hearer. But the other side is fully as important for them to see. The soldier boys who return from Manila say, very often, had they realized what they would be called to endure they would have enlisted under different motives. They went for fun, but found it was duty, stern and strenuous. Midianites are no joke, warfare is no play—"Many are called, but few are chosen"; and the reasons appear in vs. 2, 3, 4. It is very nice to be saved; every scholar will raise the hand in assent to that proposal on decision day, but how many are ready to be saved in order to serve! It is present-day tactics to make everything as attractive and pleasant as possible—school, business, professional life, religion. Thank God for that; foster it in every way; but we shall bring much trouble to the future generation if it is led to suppose that life of any kind is other than strenuous. Let the hill-paths be lined with flowers, and the valley roads cleared of sombre growth; let the dusty highway be watered, and the rough lanes smoothed, nevertheless these are only helps to remove the drudgery, and weariness and toil of walking. Life is every year demanding more service of its generations, the chief characteristic of which is strenuousness. It cannot be otherwise in the religious life. Missionary, minister, Endeavorer, Salvation Army recruit, Christian Association member—all find, as Gideon's three hundred did, that service is strenuous. Nevertheless, it is glorious, and the result compensates a thousandfold for the toil, endurance, conflict.

3. Faith the source of power.

The Lord's preparation of Gideon was in the development of his faith. He found it in his environments, which led him to distrust Baal, and place faith in the God who had delivered Israel so wondrously in the past, and as soon as his faith found its true foundation it was increased with rapidity. He stepped out on what he had

and found it strong. He found with every act of faith there was new exhibition of power. This relation of faith and power must receive renewed and constant attention on the part of God's Church, for there is continual danger of forgetting and neglecting it. As a fact, almost every power that nature possesses has been drawn from its reservoir by faith. Some men believed there was a latent power in hot water, and his faith drew forth the motive of engines and machines. Some other man believed there was latent power in the atmosphere, and forthwith began to draw out of it the secret of electricity. Another believes there is power in terrestrial currents, and is experimenting with them to find the mode of transmitting sounds over hundreds of miles without any other medium than the air. If Christians were studying the conditions of the spiritual part of the universe half as earnestly as Marconi is poring over the conditions whereby he can send messages without wires, they would doubtless find the truth of our Lord's assertion, that the very mountains would remove to the sea. There is a realm of power which we have bordered long upon, but have not entered yet, and never will until faith becomes strong, bold, progressive. Hebrew xi is a chart of indication; why should Christians not follow it. It should not be confined to leaders either. The three hundred had it also. Gideon had it in leadership; they had it in obedience, courage, desire to accomplish the end as they believed God had shown it to their leader. What results would follow were the entire Christian world to cultivate faith with a view to following when the way was shown by God's appointed leaders? The co-ordinated power of the Divine Spirit, and man's faith would soon scatter the foes that make such inroads upon us. There would be a march to victory with the old watchword, "The sword of the Lord and Gideon."

4. Tests of fitness.

Vs. 2-7 are full of meaning to every Christian. The results in God's kingdom on earth depend largely upon the character of those who are assisting to bring it about. The great host with Gideon had more hindering force than anything else, and the real efficiency must be called out by testing. This was two fold. A conscious test (v. 3). We scarcely like to think that cowardice was really at the bottom of the retiring of ten thousand from the campaign. Deut. xx: 1-9 may suggest various reasons for this wholesale departure. But, to whatever cause it may be attributed, there was in the opportunity given a test. Every one was conscious that in staying or withdrawing he was determining his relation to the result, and it may be safely asserted that in the conscious availing of the permission to withdraw these thousands acknowledged their virtual disinclination to assist the cause. The other was an unconscious test (vs. 4-5), and was for the purpose of selecting those who were most adapted to the end in view. Those 10,700 could, possibly, be better instruments for another purpose. Their willingness to follow and do their part must be taken for the act they were not permitted to engage in. Illustrate by Hobson's choice of the few from the vessel-ful offering to go with him on his dangerous venture in Santiago bay. The first test creates nominal Christianity; the second adapts suitable means for ends, or to put it personally, men for definite objects. The first is a test of loyalty; the other a test of fitness.

The Rev. Dr. J. C. Meserve of New Haven, Connecticut, who is supplying Plymouth church in this city, will speak at the Ministers' Meeting next Monday on "Some English Experiences."

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for November 23d, 1902

I think this missionary meeting might well be given up to the inquiry: How may young people help in the cause of missions? Young people and missions. Someway it seems as if those two belonged together. The enthusiasm and hope of youth exactly represent the impulse of missionary life.

A marked feature of the way God is claiming this new century for himself, is the movement of the young in claiming the "world for Christ." This claim will however, never be fulfilled until our children are trained for missionary service. This must begin back of our Endeavor societies, back even of our Junior societies, to the primary class in the Sunday-school. If every teacher would give to his class one fact each Lord's Day, relating some need in the great outside world, at the close of the year there would be fifty such incidents stored up in every child's mind and heart.

Knowledge of missions must precede everything else, and this is best imparted every week in little portions. Then comes organization for service. Here comes in the Endeavor societies. These are essentially Kingdom Extension Societies.

Some of you remember seeing a picture of a woman clinging to a cross, which was set in a rock, in the midst of a raging sea, and above the cross was written the words: "Simply to thy cross I cling."

That seemed at once to be the highest possible expression of faith. But after a little, a Swiss artist-preacher, Johannes Ettel, painted the same scene, with the same woman clinging to the same cross, but this time with one hand only, while with the other she drew from the waters from which she had been so recently delivered, a sister to the rock of safety and the cross of hope.

This picture I have called

Saved to Serve.

The modern application is that the ones being saved are not always of one color or form but more often the despised races, and the far away sisters whom the world does not recognize, but whom Christ died to save.

While the Christian Endeavor started with no thought but to save the spiritual life of those joining it, it had not gone far before it was found that to save one's own life, one must save some one's else life.

A still farther step in Christian service takes in its scope of prayer and endeavor, not one's own country or race but makes the world our field and cries

The World for Christ.

Too often we hear ministers and others speak of their own church or parish as "their field." But it was Christ who said "the world is the field." The church or society represent the instrument with which we are to work the field, which is already white unto harvest.

A while ago men prayed, that the Lord would unlock the doors that the King of glory might come in. God heard that prayer and opened the ports of Japan, and broke down the wall of China. Ethiopia is holding out her hands toward God, and India is inquiring "Who will show us any good?" Then we prayed that the Lord would make men and women ready to go as missionaries. God heard that prayer also, and there has come to pass a wonderful sight.

The Student Volunteers.

From our colleges and seminaries there have come forth the brightest and best of our young men and wo-

men, not in a group of three or a band of thirty or three hundred, which would have been wonderful, but of three thousand. These have uttered their challenge to the Christian world, and have said: "We will go; send us." Of that band some have gone forth in the years past. Last month, two, whose pictures appeared in The Pacific last week, sailed from San Francisco. A few others are going soon, but the greater number must wait until we provide funds for their support.

Go or Send,

Imperatively comes the Master's call today and lays its sweet behest upon every pardoned child of the one common Father—go or send. Go if you can. Be again the voice of the Lord Jesus Christ telling of the Father's love to those who know it not. There is no higher destiny for man or woman than to be a missionary of the cross.

If you cannot go, then send. Stir up your mind by reading and studying the missionary fields, and the great progress which is there being made. Stir up the minds of your society. Give them a taste of missionary life. Light their zeal from your own. Let the light of missionary intelligence never grow dim. God will supply the flame if you will be the fuel. Be a burning bush for Him.

Then shall we see the vision the poet saw and has described—

"Oh, heart of mine, keep patience,
Looking forth as from the Mount of Vision I behold
Pure, just and free the Church of Christ on earth,
The martyr's dream, the Golden Age foretold.
And over all the songs of angels, hear
Songs of the love that casteth out all fear,
Songs of the gospel of humanity.

So, in the midst, with the same look He wore,
Healing and blessing on Gennessaret's shore,
Folding together with all the tender might
Of His great love, the dark hands and the white,
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every chain."

A Library for Four Dollars.

Four dollars is a small sum with which to supply a family for a year with the best picturesand literature: "The high-water mark of color reproduction," as Howard Pyle characerizes the exquisite color reproductions of his paintings in the December Century; history, current topics of vital interest, the best verse and fiction of the day.

The most striking successes of The Century Magazine have been made in the field of history, witness the famous Century War Papers, Nicolay and Hay's Life of Lincoln, etc.; and it is to return to the field of historical literature this year. A striking series of illustrated articles on the early campaigns of the Revolution, written by Professor Justin Harvey Smith of Dartmouth College, will be one of the features, especially covering the picturesque march of Arnold through the Maine woods. Important articles on the "Trusts" will be printed from time to time—not attacking or defending, but simply telling the inside history of the great trusts and how they are conducted.

Richard Whiteing, the author of that popular book, "No. 5 John Street," is to write one of the serials for The Century in 1903, "The Yellow Van," the story of an American "schoolma'am" who marries an English duke. Another serial, by the author of "Mrs. Wiggs of the Cabbage Patch," the most popular book of the year, will begin to appear in the December Century. Papers by "Mr. Dooley," giving his unique "Opinions" on literature; new light on the lives of Edgar Allan Poe and Sir Walter Scott; richly illustrated articles on the great exchanges of the world, and the best short stories that can be procured from the leading writers—all these are coming in The Century. Beautiful pictures in color will appear from time to time.

The pictures are richly worth framing and a place in every home. The reading means wide information, culture, and rich intellectual pleasure from month to month. The bound volumes should have permanent place in every library. Big returns, all this, on the small investment of four dollars.

A Feast of Good Things.

Professor John Bach McMaster recently wrote to the editors of St. Nicholas: "Thank you very heartily for the pleasure and profit St. Nicholas brings to my boys."

Boys—and girls—are very much alike the world over. The delight and help that St. Nicholas is giving to Professor McMaster's boys, and thousands of other girls and boys, it holds for every girl and boy who can understand English.

Since the first number of St. Nicholas was published, nearly thirty years ago, many weekly and monthly publications for children have come and gone; but St. Nicholas still holds its place, the unrivalled "prince of periodicals for young folks." It was never more enjoyed by its readers than now, for in addition to the usual serial stories, short articles, etc., there is a department called "The St. Nicholas League," in which the children themselves have an opportunity to take part. There are said to be nearly fifty thousand children now belonging to the League, and prizes are given out each month for the best stories, poems, drawings and photographs sent in by the young members. Any reader of St. Nicholas may become a member.

St. Nicholas announces for 1903 "The Story of King Arthur," written and illustrated by Howard Pyle, a companion story to his famous "Robin Hood," but which readers of the manuscript think surpasses that in the strength and interest of the narrative and beauty of the illustrations. Two short stories by Miss Alcott, written for her own little nieces and never before published, will soon appear in St. Nicholas, with other stories and articles by the author of "Mrs. Wiggs of the Cabbage Patch," by Ruth McEnery Stuart, Frank R. Stockton, Clara Morris, and scores of other well-known writers. St. Nicholas makes a specialty of papers of information, richly illustrated articles on practical subjects, like the Navy Yard, the Assay Office, etc.

The price of St. Nicholas is three dollars a year. The publishers announce that new subscribers who begin with January may receive the November and December numbers free, and so begin the volume and get the commencement of all the serials. The publishers are The Century Co., Union Square, New York.

Mrs. M. D. Dunning is to sail from this port on the 15th of this month to join her husband in Kyoto, Japan. Rev. Mr. Dunning was the pastor of our church in Forest Grove, Ore., but resigned a year or more ago, to become a missionary of our American Board, in connection with the Doshisha University.

Church News.

Northern California.

Saratoga.—At the November Communion seven were received into the church. Four of them came in on confession of faith.

Oakland, Plymouth Avenue.—Three persons united with the church at the communion service, November 9th, one on confession. Rev. G. M. Dexter of Berkeley is supplying the church at present.

Berkeley, First.—The annual church dinner, November 13th, was an occasion of great interest. About two hundred members of the church and congregation were present. Prof. C. B. Bradley, President of the Board of Trustees, presided. The report of the clerk showed a membership of 368, 31 having been received during the year. The reports of the treasurer, the Sunday-school superintendent, and the president of the C. E. society, were more than usually encouraging. There have been 328 received into the church since Rev. G. B. Hatch became pastor nearly ten years ago.

Green Valley.—The Junior Endeavorers of Green Valley gave themselves a very pleasant party on Friday, November 14th. After school on that day thirty-four boys and girls—a few of them visitors—gathered at the church, each bringing a plate or a bucket of good things to eat. Except the superintendent and her assistants no older people were invited. The older boys and girls spread three very inviting tables, and it was indeed a very "merrie companie" that sat around them, and a merry clatter of tongues that accompanied the eating of the food. After doing full justice to this part of the entertainment the juniors adjourned to the Sunday-school room, and with their president, Miss Ruth Elmore, in the chair, carried out a fine program of songs and recitations. At its close the society voted the party a great success, and decided unanimously in favor of another one some time to which the fathers and mothers shall be invited. Nor was this all; for after the Endeavor benediction, the wide-awake youngsters trooped out of doors and enjoyed an hour of games in the bright moonlight under, the big Madrone trees surrounding the church. The superintendent of these juniors is Mrs. Eckles, the pastor's wife, who is greatly endearing herself to the children by joining in their out-door sports as well as in their meetings. One young man was received into membership last Sunday morning.

Southern California.

Avalon.—We had a midweek service of an ideal sort on the evening of November 12th, when the church and a number of friends from the community met to extend practical help to Bethlehem Institutional church. A well-packed box was shipped next day as the immediate result. Sundry other things were done, to minister to the equipment of our boy's club (Knights of King Arthur). Moreover ladies' needles, and gentlemen's pocket-knives and leadpencils wrought a good pattern of Christian helpfulness.

Redlands.—Sunday, November 9th, will long be remembered as a day of happiness and good cheer in the First church, Redlands. On that day the newly decorated auditorium was opened for the first time since the early summer, and the new organ was formally dedicated. The audiences were very large, filling the auditorium in the morning, and overflowing into the Sunday-school room in the evening. At the communion service, following the morning sermon, there were seven admitted to church membership.

Los Angeles.—The difficulty of securing sufficient men and materials has compelled the contractors to ask for an extension of time for completing the building for the First church of Los Angeles. The plastering in the main and adjacent Sunday-school rooms, the basement, comprising the dining-room and complementary rooms, has been done, and the lath are on the auditorium and attendant rooms. The contract for the pews, heating, ventilating for the entire building, with the lighting for the auditorium, has been let; also for moving and building a considerable addition to the large memorial organ, which now stand in the building still in use. Later on, it is expected that a "Boys' room" will be finished off in an unoccupied part of the main basement.

Perris.—Two members were received at the last communion. All departments of the church have settled down to hard work for the coming winter. The activity manifested in the Sunday-school is highly gratifying. The school is well organized and conducted. A splendid corps of teachers having been secured, the work which is being done is somewhat above the average. The Ladies' Aid Society has been very busy since vacation. They have supervised a number of successful socials and a bountiful dinner on election day. Altogether they have turned into the church treasury over $100 within the last two months. The young ladies of the church have been organized into a chorus choir and under the direction of Mrs. Mathes they have added much to the enrichment of the church services. The pastor, G. F. Mathes, has announced a fifth series of Sunday evening lectures on "Great Religious Leaders." These lectures are always well attended, thus many are brought to church who have not been in the habit of coming. Especially gratifying is the fact that the membership as a whole is united and are working together for the good of the church and for the salvation of souls.

Nevada.

Reno.—Through the effort of the Clerks' Association all stores in Reno remain closed during Sunday and close other days at six p. m. Merchants already certify that the plan works well, as of course it must. Rev. W. E. M. Stewart, formerly pastor in Woodland, is making some good addresses here, notably one at the University on "Life at Yale," and another in the opera house before a large audience, on "Some Present Aspects of the Labor Question." Three—a father, mother and their little son—are recent welcome additions to our church family. The Endeavor Society in both departments is encouraged by increasing membership. The new Outlook Club grows in popularity and interest. The St. Margaret Society gives this week a Calendar party, from which much is expected, both socially and financially. The first lecture in the course of five or six will soon be given by Rev. Robt. Whittaker on "Life in Old Mexico." Mr. Whittaker is at present instructor in public speaking and lecturer on Ethics in the University of Nevada. Reno gives great care to educational matters. A Reno child may commence in the finely equipped free kindergarten, pass from school to school, and at length graduate from a university of high standing. The latest addition to the educational opportunities of the town and State is the Commercial College or Nevada Business Institute, which is conducted on the plan of the very successful Business Institute of Sacramento. The principal is Mr. Arthur Atkinson, a Congregation-

alist, and well known in the Christian Endeavor Circles of California and here.

Washington.

Fairhaven.—This church, of which Rev. R. C. Day is pastor received seven members at its last communion, November 9th, five by letter and two on confession. The pastor and his wife are about to remove into a new parsonage recently purchased in a desirable part of the city.

Echoes From the Ventura General Association Meeting.

Readers of the splendid report written for The Pacific by Rev. W. N. Burr should know that he declined the office and honor of Moderator that he might have time "to take notes."

The new departure by which the National Home Missionary Society is to have a limited voting constituency representing the churches was the occasion of electing the following strong committee, who, it is hoped, can attend the next Annual Meeting, which probably will be held at Saratoga: Rev. L. H. Frary, D.D., President George A. Gates, D.D., LL.D., George W. Marston, Esq., S. H. Herrick, Esq.

The late lamented Rev. James T. Ford served this body for years in the most efficient manner as Registrar and Treasurer. Elected as his successor in these offices is the Rev. F. J. Culver, whose marked busines abilities, wide acquaintance among the churches, and sustained interest in the work insures the faithful and efficient performance of these responsibilities.

Brother Culver very successfully managed a plan to equalize traveling expenses of home missionaries from distant fields to the State meeting. This was done to the satisfaction of all concerned, and he is a committee for the Los Angeles Ministers' Union to perform a similar service next year.

Rev. R. R. Meredith, D.D., has preached the second Sunday to great congregations in the First church, Pasadena. It is expected his health will be benefited by this climate and his work maintain the old-time note of power and life.

Rev. Wm. Horace Day has preached in several meetings at Barstow on the Mojave Desert, and on November 23d will address the First church, Los Angeles, on "What a Dollar Can Do for Home Missions in Southern California."

Los Angeles, November 15, 1902.

The Sonoma County Association.

The Sonoma County Association held its regular fall session in fellowship with the Glen Ellen church, November 13th and 14th. The members of this church were many times congratulated by their guests on the completion of their new hall and the tasteful furnishing and interior decoration of their church.

The program included helpful papers on "The Pastor in the Home," by Rev. E. Hoskins of Guerneville; "The Pastor and the Young People," by Rev. W. E. Eckles of Green Valley; "The Pastor and the Times," by Rev. C. C. Kirtland of Sonoma; "The Pastor in Civic Life," by Rev. L. D. Rathbone of Santa Rosa; and a question drawer with the general theme, "The Pastor and the People," led by Rev. S. C. Patterson of Petaluma.

"The Pastor from a Layman's Standpoint" was an exceptionally bright and suggestive paper by Mr. J. Roberts of Sonoma.

By special request Rev. R. B. Cherington of Kenwood and Glen Ellen gave his thoughtful book review of "The Life and Letters of Phillips Brooks," and Rev. J. H. Kimball of Sebastopol, one upon "The Boy Problem."

The C. C. B. S. was represented by Rev. H. H. Wikoff, the A. B. C. F. M. by Rev. Walter Frear, and the C. H. M. S. by J. K. Harrison.

Rev. S. C. Patterson preached the Association sermon, which proved to be a very strong exposition of a passage taken from the 5th chapter of John.

We were specially favored in having Rev. C. R. Brown of our Oakland First church with us on the last evening of the Association, and in hearing from him an excellent address.

Just preceding the address by Mr. Brown, the pastor led in a dedicatory service, Rev. Dr. McLean making the dedicatory prayer.

The Association will hold its spring meeting with the church in Sebastopol.

The following resolution regarding The Pacific was unanimously passed:

"Resolved, That as an Association we recommend The Pacific to the individual members of our churches as a paper which could be in every home, that all may enjoy a readable and execllent religious paper and keep informed concerning the work of our churches in California and throughout the Coast; and that each church see that it is represented on The Pacific by such items of interest as will be a help to the people.

W. E. Eckles, Scribe.

The Golden Opportunity of Pomona College.

"Pomona College self-supporting," is the cry raised at the south. Already the canvass is in progress.

The new administration has given the college a material uplift. A freshman class of sixty-five coming to us in the natural course of development, places this infant among the colleges in the same class with the strongest institutions of the middle west, the most of which have passed their fiftieth birthday. This child of the churches, born in the days of the boom, must have perished but forthe protecting hand of the Lord who presided at its birth. Eastern friends nourished it—saved it. Its mission was unmistakable. From the first student's knock at its doors for admission, demanding the very best, such as the oldest institution of New England afford.

Tuition was charged higher than has been known in any similar institution; teachers were underpaid and overworked; the most vigorous economy consistent with high grade work was observed; and yet, in spite of eastern help, and repeated sacrifices of friends and churches, a debt steadily accumulated. Efforts were made from time to time to be rid of it. All in vain. October first the debt was $67,000. The great influx of students the present school year, with the assurance of a like increase in subsequent years, magnified the significance of this experience. How would it be possible for us to meet these imperative demands? A careful analysis of the situation dissolved the fact that by means of unpaid pledges and other legitimate resources we could cut the debt down to $40,000.

The board of trustees in session became satisfied without any promise, written or verbal, that if the debt was paid we might expect a large increase of indowment. Gradually the feeling grew that the debt must be paid. The more the matter was discussed,

the more intense the feeling became. Finally one member, who had subscribed very liberally before, said: "If the entire debt can be paid I will add to my subscription $10,000." The relief was immediate. "It can and shall be done," was the declaration. A plan was formed. This plan included an appeal to the churches for the gift of five years to be put into the form of a note bearing interest, and delivered to the college at once.

But this method would cut off our income. It was determined, therefore, not to let up in our effort until the debt was paid, and our endowment increased from $117,000 to at least a quarter of a million. The college must be self supporting. The matter was brought before the Southern California Association at Ventura, and the appeal to the churches unanimously and enthusiastically approved, the representatives pledging themselves to do their utmost to have their own churches join in the movement. Two churches—Claremont and Pilgrim, Pomona—have actually each pledged $2,000. Nearly all the larger churches and many of the smaller ones have taken steps towards final and favorable action. Two of the churches, certainly much less strong than half a dozen others, have gone far enough to assure us of $1,000 each. The movement bids fair to be nearly or quite universal and fairly proportional.

Further, most generous additions have been made to previous personal subscriptions to the amount of eight thousand dollars, which amount, together with that of the two churches which have actually raised the money, reduces the debt to eighteen thousand dollars. Failure to pay the debt in the South seems hardly possible. Experience so far testifies that it will not be paid out of the surplus incomes of the few; but rather from the costly sacrifices of the many. The golden opportunity and its significance to the kingdom of Christ touch the hearts of young and old, men and women, and insure a generous response.

At Pomona, as at all other Christian Colleges, the tuitions only about one-third pay the cost of maintenance. Hence, with our resources cut off, the added endowment is as necessary as the paying of the debt. Whence this added endowment? In part we trust from a divinely appointed friend. But need remains. The barest necessities of the next five years, with the prospective enlargement, cannot be met with less than the income of a quarter of a million dollars. If the churches South exhaust their resources for years to come in paying the debt, why should not the Northern churches add to the endowment? Are not the Northern churches interested in Pomona College? Did not the plan of one college for the State located south of the Tehachapi, originate with them equally with the Southern churches? Surely, Southern California has not become a separate State. The Congregationalists of the North, as well as of the South, say, "Pomona is our college, the child of our churches. Her emergency is our emergency; her opportunity is our opportunity."

Tammany Tiger.

The Tammany sweep of nearly 123,000 majority in Greater New York is a "surprising reaction in favor of that political organization. One year ago Tammany was snowed under by the good people of New York. This reaction has a lesson and a rebuke which should be heeded. When the decent element united a year ago to elect Seth Low Mayor it was the expectation that thorough moral and political reforms would follow. The ordinance closing the saloons on Sunday, the enforcement of reform measures in general, were confidently expected. No sooner had Mayor Low been inaugurated than he began to cater to the baser element. Bishop Potter, who had won his place in the city by strong advocacy of thorough reform, now suddenly surprised his friends by coming forward as an apologist for the saloons and dug his own grave by denouncing prohibitory legislation and favoring, or at least excusing moderate drinking. It was also suspected that Mayor Low had made compromising promises to the saloon element and acted in a double capacity during the campaign. This alleged fact had the immediate effect of cancelling the moral effect of the campaign and nothing of a remarkable moral result has followed. Tammany saw the shipwreck of the people's good intentions and began reorganization with deeper plans. The result is the largest victory ever attained by that machine. The rebuke is to that kind of moral reform which compromises with evil. Good and bad men alike hold such methods in utter contempt. The lesson is to the effect that ministers who dabble in wine are disqualified for dabbling even in politics. If Bishop Potter and his wavering coadjutors had stood four-square Tammany might have won in this fight, but the victory would not have been morally significant.—California Christian Advocate.

Anxiety and Over Anxiety.

The disposition to worry is as old as Adam. It has been happily called of late by a more attractive name—"the strenuous life." This disposition must not be confused with mental activity and alertness. Intense effort is not necessarily attended by intense anxiety. The anxiety that does harm and weakens the judgment is always accompanied by the feeling of despair. It is a mistake to suppose the Christian life is an easy-going or careless life. It is a life of trust and at the same time a life of intelligent and sustained effort. The Savior's strong words in the Sermon on the Mount—"Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment"—contain their own corrective emphasis. His aim is to show that life is a partnership concern, that God is the essential wisdom and power in the firm. He sends the rain and the sunshine. He adds the cubits to our stature. Christ was teaching the importance of character and principle above possession. He further explains his position by contrasting the Christian life with the life of the Gentile world. "After all these things do the Gentile seek. The entire impulse of the Gentile civilization was security against the possibility of temporal want. The key to Christ's teaching on this subject is "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—California Christian Advocate.

The First church of Sacramento has called the Rev. Burton M. Palmer of Benicia.

The first contribution to California home missionary work from Hawaii comes from the church at Waimea, of which the Rev. T. E. Banham is pastor. The amount is $100.

The Home Circle.

The California Indians.

A hundred years ago forty-four thousand Indians lived in California, dodged in and out of the bush, and fed on crushed acorns and several kinds of desert shrubs, and every now and then chased down to the shore to look for dead whales. When a dead whale was seen floating in they made fires on the tops of the hills, and called hundreds of their friends from all parts of the district to the feast. Then they gorged themselves with the raw flesh, and went to sleep in the sand or under some convenient bush, and when they awoke they went at the whale again. Indians in their wild state never have regular meals.

But the Franciscan fathers came from Mexico and Spain, and preached to these wretches, and they became willing to do what the priests told them. They thought that the fathers were little gods, and obeyed them like little children. So many came and worked that the good fathers made them build great Missions, the ruins of which now remain all over California, and are objects of great interest to visitors.

The Indians did not live in the Missions, only the unmarried females, who were taught sewing and basket-making by the priests. All the married Indians and the single men slept in reed huts in the fields outside the Mission. As the Indians never washed themselves, their huts got very dirty; so every now and then the fathers burned up their huts, and made them get new ones, because fire cleans better than soap.

You can picture in your minds the quiet and peaceful life these good fathers and happy Indians led every day in those good old days in this beautiful climate where there is no thunder or lightning, and where almost every day, except a few days in December, when it rains, the sun is shining, and there are no clouds, only a little fog once in a while. At six o'clock in the morning the old Mission bell rang —for the fathers always brought bells with them when they set up a Mission—to call the Indians to prayers. They all assembled, perhaps twelve hundred, in the open place behind the Mission inclosed by walls, and the fathers prayed and blessed them, and chanted. Then the Indians went to the Mission kitchen, and were given quantities of vegetables and soup to last them for the day. After eating some of this they went to work. At eleven o'clock a donkey went round the fields to the Indians, loaded with cans of sweetened water and vinegar; this they drank. At noon they had lunch out in the fields, and about five o'clock the bell rang out again to call them to vespers—evening prayers at the Mission. For working a year each Indian got a shirt and a pair of blankets. They had plenty to eat, lots of work, and the blessing of the good fathers daily; what more did they want?

But the government of Mexico, which at that time owned California, looked on the riches of the fathers, their fields and cattle, of which one Mission alone owned thirty thousand head, and desired them. So it told the fathers to give up their lands, and the Indians were sent away to the wilds of the forest again. They got idle and bad, drinking wine, and doing many things which shorten life and bring sickness; and many thousands of them died of smallpox.

After the fathers left many white people came in, and in 1846 the United States government took possession of California. The Indians went back into the mountains, and lived like tramps, until now, instead of forty-four thousand there are only about three thousand left, and these work at basket-weaving, sheep-shearing and wood-cutting; but they prefer not to work, and spend most of their time in idleness. Some of them come to Los Angeles, a large town in California, and walk about the streets selling mocking-birds and little toy Indian bows and arrows. They are all dressed now like the Americans, but in the time of the fathers they wore very little clothes; and before the fathers came they wore none at all.

The United States government has given them some land—not very good land, but enough to keep them alive, and to enable them to make money if they would only work upon it. But they do not work any more than they have to; and they rent this land to white men, who sometimes give them work, such as shearing sheep and chopping wood.

They used to have a custom of burning up the houses of all Indians that died, and all that belonged to them; they do not do this so much now. Such treatment of course leads to their being very poor, for all they do get together is burned when there is a death in the family. These people are still quite lazy, and seemingly happy, for they keep up all the feasts of the Catholic Church by getting drunk. Then, they have some heathen holidays of their own, which keeps them from work. The children of the Indians are being taught and kept by the United States Government; so it is hoped that in time the children will grow up and be busy and good, and not spend their time in idleness. Some good Christian women sent by the churches are helping the government in this good work.

For all their strange lives, the Indians live in some cases to a great age, some being about a hundred years old. Plenty of life, such as it is.—E. H. Ryall in in Pittsburg Christian Advocate.

Blind Shampooers of Japan.

Japan is the only country in the world's history that has given blind men and women a profession by themselves. They are not confined to cities only, but wander through the whole empire, and there are literally tens of thousands of them.

In olden times the shampooers were much more a feature of every-day life than they are today. In many towns and rural sections they were the only doctors, as at one period were the barbers of Europe. They were wonderfully quick to locate and diagnose disease simply by their highly trained sense of touch. Today nearly all the shampooers and masseurs, or *ammas*, as they are called, are leagued together for mutual protection in a sort of labor guild, and so divide up their territory as to enable all to earn a livelihood.

There are really two classes of these blind men. The better class own houses, and their patients go to them for treatment. They have office hours for consultation, like our Western physicians. Those belonging to a less lucky or inferior order walk through the streets, blowing on bamboo whistles, or shrilly crying, *"Amma, amma,"* and feeling their way forward with a long stick. The true courtesy of the Japanese is shown in no better way than in their kind treatment of these poor unfortunates. I have often seen rich men and men of high station stop on a crowded street and help an *amma* over a bad place in the road or guide him into some house he was looking for. The jinrikisha man will always turn out, or, if the road be too narrow, will lead the sightless wayfarer to the side—there to stand till the man with the vehicle can pass.—The Chautauquan.

Secret of Christ-likeness.

Our lives are the weakest part of us—or the strongest. A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the underthreads; our words, tone of voice, looks, acts, habits are the upper-threads; and the passing moment is the shuttle swiftly, ceaselessly, relentlessly weaving the web, and that web's our life. It is woven, not by our wishing or willing, but irresistibly, unavoidably woven by what we are, moment by moment, hour after hour.

The secret of life, marked with a strange beauty of humility, fragrant with the odor of his presence, is found in the daily morning hour spent alone with the Master meditating on his word, listening with quiet heart to his voice. And no nagging fret, no noisy strife down in the drive of the crowd, can disturb the calm of heart he gives.—Ram's Horn.

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Our Boys and Girls.

Two Paradoxes.

It was a September day in May!

That was the first paradox.

The California sun beat fiercely down, and the wind blew in high, hot gusts about the house.

Mamma lay in the darkened bedroom with a throbbing headache, wishing she could think of something to amuse the forlorn pair in the other room.

Presently a little figure appeared at the bedroom door, stepping very softly so as not to make the headache worse, and a soft little voice asked, "Mayn't we take off our shoes, mamma? It's so hot!"

Mamma could not refuse, and two subdued little magpies were heard removing shoes and stockings.

For a time the two pairs of bare feet danced gleefully over the carpet, then Anita, glancing out of the window, noticed the tempting shade of the pine-tree on the lawn.

So there was another tiptoeing to mamma's door, although the bare feet did not need to tiptoe—only they had such a habit of being careful of other people that they could not help it!—and the little voice asked, "Please mayn't we go out under the pine-tree?" And again mamma was glad to grant their request.

Then she heard them go out the front door. But the tender feet that had been shut up in shoes so long could not bear the heat of the boards on the front steps, and little Carl began to cry. "Never mind, Carlie," said Anita, "sister'll find a way."

Keeping close to the side of the house where the piazza roof shaded the floor, the children ran to the end of the piazza, where Anita easily let herself down the three feet to the ground, and then Carl lay down on his stomach and wriggled himself off backward, Anita's arms saving him from too sudden a fall.

But shady spots are not always as comfortable as they appear from a distance, and the hot wind soon made the children wish themselves back in the house. So they made the run again across the walk to the shady end of the piazza, where they tried to climb up.

Anita could get up easily enough; but although Carl stretched and reached and grunted, with Anita's arms about him, he could not gain the piazza floor.

Mamma could hear Anita's voice encouraging him. "Never mind," she said, just as she had said at first, "sister'll find a way."

Bidding him sit still a minute on the ground, she climbed up and ran into the house, and slipping on her shoes over her bare feet so that she could go down the hot steps, she brought Carl's shoes out to him.

They both struggled for some time, but the fat little foot would not go into the shoe and Anita was obliged to think of something else.

Into the house she ran again, and this time brought out some newspapers, which she tried to spread out on the steps, but the wind carried them away before she could spread them down, and she finally went back to Carl, and sat down.

Suddenly she said to the patient little fellow, "I've thought of something!" and for the third time ran into the house, coming back soon with her own bedroom slippers in her hand.

They were blue worsted ones, with lamb's-wool soles and a border of white swan's-down. Grandma had made them to keep her feet warm on cold winter evenings, or when she was sick, and she was very proud of them.

These were easily slipped on the small feet, and mamma smiled to herself as the happy couple came up the steps and into the house, Anita stopping at the bedroom door to say, "Wasn't it funny, mamma, that my slippers that were made to keep my feet warm kept Carl's feet cool?"

And that was the second paradox.—Lily Manker Allen, in Youth's Companion.

The Rabbit a Coward.

Here is a little talk between a boy who is a great hunter for his age and a woman of his acquaintance, which shows that cowardice sometimes depends upon the way things are looked at: "A rabbit," said the young hunter, "is the most awful coward there is in the world. My! How he does run from a hunter!"

"So you think that the rabbit is a coward?"

"Why, of course."

"Well, let us 'suppose a little.' Suppose you were about six or eight inches tall."

"Well?"

"And had good, strong, swift legs."

"Yes."

"And didn't have any gun, and a great big fellow came after you who did have one. What would you do?"

"What should I do? I should streak it like lightning."

"I think you would, and I think, too, that you would have your own ideas as to who was the coward."—New York Recorder.

Neighbor: "I saw the doctor at your door this morning. Is any one sick?"

Nellie (aged five): "Yes'm. Papa's got the exclamatory rheumatism."

Neighbor: "Oh, no. You mean inflammatory rheumatism."

Nellie: "Well, any way, he just hollers all the time."—Ram's Horn.

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In that fascinating story of his own life, "The Making of an American," Mr. Jacob A. Riis gives this anecdote, which seems to illustrate the saying that no man is a hero to his valet. Mr. Riis is not the sort of a man to employ a valet, but he is the hero of thousands of poor people in New York whom he has befriended:

My little boy was having a heart-to-heart talk with his mother the other day, in the course of which she told him we must be patient; no one in the world was all good except God.

"And you," he said, admiringly. He is his father's son.

She demurred, but he stuck to his point.

NO REASONABLE MAN expects to cure a neglected cold in a day. But time and Allen's Lung Balsam will overcome the cold and stave off consumption. Cough will cease and lungs be sound as a new dollar.

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"I'll bet you," he said, "if you were to ask lots of people around here they would say you were fine. But"—he struggled reflectively with a button—"Gee! I can't understand why they make such a fuss about papa."

Out of the mouths of babies, etc. The boy is right. I cannot either, and it makes me feel small. I did my work and tried to put into it what I thought citizenship ought to be, when I made it out. I wish I had made it out earlier for my own peace of mind. And that is all there is to it.

God's Word Must Be Done,

A poor field Negro with a wooden leg hobbled up to the collection table to lay his offering upon it. He took from a pocket a handful of silver and said, "That's for me, massa"; from another pocket, another handful, "That's for my wife, massa"; and from still another pocket yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "O massa," said he, "God's work must be done, and I will have a part in it."

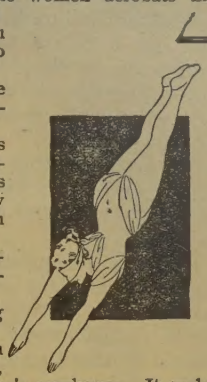
Commenting on this incident, Ida Q. Moulton says: "You and I want a part in it. Heaven's treasures will be given us throughout the eternal ages for a brief life of self-denial and self-sacrifice here, out of love for our dear Master. Take this motto to your heart, 'God's work must be done, and I want a part in it.'"

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Dr. Jacob Chamberlain of India, when about to be stoned, asked the natives to wait till he told them a story. He then recited the story of the cross, and by that time the stones had dropped from their hands.

A WOMAN'S RISK

As a trapeze performer is greater than a man's. She must have a man's courage and a man's muscle to succeed. But she must also work under conditions of which a man knows nothing. Many an accident to women acrobats must be attributed to the sudden weakness to which all women are subject at certain times.



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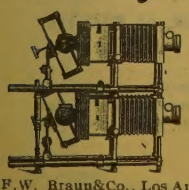

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Such was the language of the old commoner, Hon. Thaddeus Stevens, when, in 1868, he was visited by a clergyman, who said to Mr. Stevens: "It is no idle curiosity that has induced me to call on you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible." Raising himself in bed, adjusting his gown and cap, he said, "The Bible, the Bible, take that away, and there is nothing left."

Pressing the question to a personal interest and experience, he said, "I do not profess to have religion in that way; but my old Baptist mother had it, and I believe in my mother."

Think of this, mothers, that this statesman, now nearing the close of a checkered life, as he contemplates the future, goes back to his early training, the example of his pious mother, and says, "I believe in my mother."—I. H. Tonerrce.

What thc Trouble Was.

"You didn't run fast enough," said a bystander to a belated Irishman who had been left behind by a railway train, which glided away as he came puffing to the station.

"Yes," said he, "I ran fast enough, but I didn't start soon enough."

There are many persons who by similar delay fail to accomplish that which they desire. Some great undertaking is before them. They are sensible of its importance. They talk, discuss, argue, plan, and finally begin to work, and at last put forth herculean efforts only to find in the end that their time is lost and their labor wasted, and that they have missed the end they sought because they did not start soon enough.

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